

THE BAPTIST.

"BE YE STEADFAST AND UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 10, 1901.

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Do not fail to read the notice about Bro. Kincanon's book. It might be very helpful to you.

Dr. Chas. S. Gardner entered upon his work at Grace St. Church Richmond, as Dr. Hatcher's successor, Sept. 22nd.

There have been 184 accessions in the great meeting at Laurel, to date. God is greatly blessing Bro. Knight and Bro. McComb.

A note from Bro. J. J. Shanks informs us that he will organize a new church on the 3rd Lord's day, in the Harmony association.

See Jones Bros. Co's large advertisement in these columns. They are carrying a mammoth stock of first-class goods of every kind.

The Third Baptist church of Owensboro, Ky., has a debt of \$40,000. Twenty young men are to have their lives insured in favor of the church, \$2,000 each on the ten-payment plan.

The Capital City Marble and Granite Works of this city start in this issue an attractive advertisement of their business. They will treat you right. Mr. J. H. Lockhart, of Durant is one of their agents.

Dr. Lorimer has been called to the Madison Ave. Church, New York. It would be a calamity for Tremont Temple, Boston, were he to accept. The Lord has a man for every place; and no man is indispensable.

The Durant church has made a great move forward in going from one-half time to full time. It has re-called Rev J. F. Tull at a salary of \$700.00, and a pastor's home. It is very probable that he will accept.

Miss Helen Stone, Congregational Missionary in Turkey, who was captured by bandits, and held for \$200,000, has not yet been rescued. The America Board (Congregational) is trying to raise the money asked for her release. They have only \$30,000.

Five hundred students of the Wesleyan College, Lincoln, Nebraska, signed resolution asking the Governor of New York, not to contaminate American soil by allowing the body of the assassin, Czolgosz, to rest underneath the sod; "but take the remains of the atrocious murderer, a hundred miles to sea, and then, pinioned and manacled, with his revolver in his belt and a millstone chained about his neck, sink the corpse a thousand fathoms to the bottom of the ocean, that anarchists may be warned that they shall not have so much as a grave in a civilized land."

Having accepted the Great Teacher as our model and guide, to attain to the noblest Christian character, we must reduce our frailties to their lowest terms and raise our virtues to their highest power.—*Frank V. Irish.*

Cooking Utensils of pure enameled ware meet with the approval of all particular housewives. The hard porcelain surface is clean in appearance, and facilitates rapid cleaning. Suitable alike for stove, fire or oven. Write to THE ROOKERY for price hints on useful enameled goods.

No boy or young man can afford to entertain a habit for which he must apologize in the presence of the truest and best women, and no girl or young woman can afford to follow a custom which cheapens her in the esteem of the purest and noblest men.—*Frank V. Irish.*

Sanctification, as taught in the Bible, is the title of an eighteen page pamphlet by Dr. T. Eaton, of Louisville, Ky., and published by Baptist Book Concern. He treats the question under these heads: Agent, Means and Organ; and shows sanctification to be gradual and that there is no sinlessness in this life. It is both sound and timely.

We take pleasure in commending the Phenix Fire Insurance Company, of Brooklyn, as being prompt and fair in their adjustments of claims against their company. We held two policies against this company on property damaged in a recent fire in this city, both of which were settled within a week, with perfect satisfaction to all concerned.

The Woman's Central Committee has recently held a meeting; and this committee requests that all matter for the Woman's Department in THE BAPTIST be sent to Mrs. Emma G. Hackett, Meridian. The sisters will please note this fact and govern themselves accordingly. Sister Hackett is well known to our ladies, and needs no introduction.

On 5th Sunday in September Rev. E. B. Miller began a meeting with the Jackson Second church, which closes Thursday night. At this writing the net increase is 11 for baptism and 19 by letter.

This is the first meeting with the church since its organization, and the pastor and people are greatly pleased over the results, which gives them a membership of 81.

Dr. Miller has greatly endeared himself to the people by his faithful preaching of the word, but few stronger men than he are found these days going up and down in the earth. He goes from Jackson to Magnolia to assist pastor Thigpen in a meeting.

Constitutional Provision.

Some of our exchanges are giving expressions in regard to the special session of the Legislature that meets in January, 1902, ninety days from this time.

Article 4, Section 36, of the Constitution of Mississippi, provides that thirty days shall be the length of a special session, unless, in the opinion of the governor, there are reasons for extending the time. The same article and section also provides that at special sessions, none but appropriation and revenue bills shall be considered, unless recommended by the governor.

The restrictions thus expressly inserted in the section are no doubt wise, and evidently intended to accomplish two objects: first, to prevent too much legislation; and, second, to relieve the governor from embarrassment. A great number of bills, embracing a variety of questions, would be presented and pressed were it not for the restrictions above mentioned.

Our distinguished governor will no doubt prepare his message with the greatest care, embracing in it every subject that needs attention from the legislative department, and this being done, it would seem proper to dispose of such measures during the time fixed by the Constitution, without embarrassing the governor to prolong the session.

ENDOWMENT ECHOES.

This is Meridian! Fair queen of our eastern border!

"I know her but to love her,
I name her but to praise!"

Dr. Venable wrote me that he would give a hundred dollars for the endowment and asked me to spend the first Sunday in October with his people. I came! I saw!—well, the question is not what I did, but what did Meridian do? Her subscriptions ran to Eighteen Hundred and One Dollars and seventy-five cents, (\$1801.75) and several of her liberal givers are yet to hear from. The collection was at the First Church, but \$100.00 was given by a member of South Side, and \$125.00 by three members of Highlands church. There is every prospect of running the subscription of the First Church to \$2000.00 and those of the city to \$2500.00.

This is Meridian! Fair is her name, fair be her fame! So mote it be! Amen!

W. T. LOWREY.

Meridian, Miss.

Men and women are truly noble who are influenced and guided by the broad and helpful principles in the large circle of fuller and richer life rather than by the selfish and narrow ideas in the small circle of personal pleasure and gain.—*Frank V. Irish.*

A Methodist on "The Mode of Water Baptism."

Now and then a Methodist brother has the courage to write an article on Baptism. In the treatment of any phase of this truth speaking ordinance he is rarely at his best. Indeed no Methodist has yet made a name for himself in the world of scholarship by a treatise on the baptismal question. It is remarkable that their more learned men steer clear of writing themselves down strong on the baptismal controversy; for the reason, doubtless, that they feel compelled to respect the scholarship of the ages, the attitude of their own church on the ordinance, and their own honest opinions. But where the Bishop, the college professor and the editor tread with respectful caution, the lesser light rushes to the front with the recklessness of a riderless horse on the field of action. Here, below, is a rare specimen of this kind of daring. The New Orleans Christian Advocate furnishes the rostrum for a series of deliverances on the subject of baptism, by one who prefers to hide his face from his audience while he talks. He is introduced to his readers as "a circuit rider"—suggestive, if not distinctive. In this paper, of the issue of August 15, 1901, "Circuit Rider" undertakes to show "The Origin of Immersion." In order that Baptists may form some idea of this remarkable deliverance, I here quote the most of the article, and in the order in which it is given.

"One of the most gigantic errors ever imposed upon the church was immersion. It was the prototype, and heralded the advent of the darkest ages Christendom ever saw." * * * "On its introduction into the world there was not so much as a fig leaf to hide its shame. It stalked into the church as naked as Adam and Eve in Eden." * * * "It is a notorious fact that the first instances of immersion on record (second and third centuries) were immersions three times in a state of entire nudity, and the shocking and indecent practice (of immersing naked) was kept up, for seven hundred years, or until the tenth century." * * * "During the first two centuries of the church, and immediately following apostolic times, the question of mode never entered the controversy of baptism. It was invariably by affusion." * * * "Even before immersion was practiced, and because of the superstitious views with regard to the efficacy of water then taking shape, candidates received the element in copious and large affusions. Later, in order that they might inhale the mystical grace, they were led into the water waist (or neck) deep, and baptized by water being poured on the head. The next step was the taking off the clothes, in order that the water might touch every part of the skin, and the head and shoulders were dipped three times." * * * "Immersion with a single dip, as it is now practiced, by Baptists and others, was not practiced until four hundred and fifty years after the birth of Christ." * * * "That the primitive Christians (second and third centuries), when baptized by immersion, baptized stark naked, can be proven by quotations from the fathers as well as by some of the most learned of modern times." * * * "Can man believe that the great head of the

church would institute an ordinance by a mode so revolting to common modesty and decency as immersion? Did apostles immerse naked three times? By what authority are clothes now put on, and by what authority a single dip?"

No Methodist having any pretensions to scholarship would dare champion any one of the above rash statements over his own signature. And no writer should expect such bald statements as "Circuit Rider" has made in the above quotations to find acceptance with any one of average intelligence. Here we have statement after statement made for facts, without once supporting the assertions by reference to any recognized or known authority. And this, too, where his statements are radically opposed to the commonly accepted thinking of enlightened Christendom. If Circuit Rider is satisfied of the correctness of his historical data he should have cited authorities. Since he did not, he lays himself open to the suspicion of having made positive statements as historical facts without ability to support such statements by reference to any historical authority, and thus do his bold statements unsupported by history, become empty assertions. When history is drawn upon to sustain one's position then he should give historical reference, or else he would be suspected of drawing upon imagination instead of history.

If "Circuit Rider" is correct in his position against immersion as "one of the most gigantic errors ever imposed upon the church," then the Methodists ought to adopt his views and repudiate immersion as "indecent," and unscriptural. Furthermore, "Circuit Rider" ought to square himself with his own teachings, and baptize those applying for membership in his church who have been immersed. For if immersion is a "gigantic error imposed upon the church," his immersed members are not baptized; and if he does not make effort to baptize every one of his own members who has not been scripturally baptized as he understands the teaching, then who can believe in his sincerity? Oh, shades of Wesley! behold this daring departure from thy teaching and thy practices! Oh, consistency, come to the help of "Circuit Rider!"

But the gravamen of "Circuit Rider's" monstrous assertions is to be laid at the door of the paper which would publish such stuff. Presumably the editor of the New Orleans Christian Advocate knows that these wild statements are wide of the truth, and that his nameless contributor has set up against the pillars of Methodism, as well as the scholarship of the ages, both ancient and modern. An editor is not bound to print in his paper whatever may come to him regardless of truth and decency, though this tirade against immersion may suggest the contrary rule with the Advocate. Certainly there is a line to be drawn somewhere, beyond which false statements, radical views, offensively set forth, doctrinal unsoundness and bad taste in the writer shall not transgress. But here is an article in his paper offending in all these points, and forsooth, the editor without apology admits it as good enough for his columns. Of course the editor does not be-

lieve these rash and presumptuous statements; and of course the large majority of his intelligent readers do not believe them. Then why will he give place in his paper to an article which offends the truth of history, and which tends to subvert the teachings of his own people who have always shown respect for immersion as the probable Scriptural mode of baptism?

The columns of a religious newspaper are alone under the guardianship of the editor. He exercises the authority to admit or to reject communications submitted to him for his paper. In admitting a writer he tacitly commends him as worthy to be heard. This is true even when the contributor's name is announced; but much more is the editor held responsible for subversary statements made by a writer whose personal identity by name is withheld from the readers, and known only to the editor. In such a case there is no one else to hold responsible but the editor.

The waste-basket in a newspaper office renders but one efficient service, yet it stands for more than a receptacle for rejected manuscripts. It is a symbol of authority in the editor, and one which intelligent people recognize and approve. They hold an editor responsible for neglect to use his waste-basket as truly as for the misguiding of his own pen. He cannot shirk this responsibility but by an open disclaimer, and for obvious reasons he should not be allowed escape; else the way is open for him to inspire utterances over another's signature which he would not dare to make in his own name. In this case of the Advocate Editor's offending he owes it to his subscribers to openly dissent from "Circuit Rider's" assumptions, or take the consequences of a just public resentment in charging upon him responsibility for these baseless utterances.

S. M. ELLIS.

After All.

We take our share of fretting
Of grieving and forgetting;
The paths are often rough and steep, and heedless feet may fall;
But yet the days are cheery,
And night brings rest when weary,
And somehow this old planet is a good world, after all.

Though sharp may be our trouble,
The joys are more than double.
The brave surpass the cowards, and the lean are like a wall
To guard their dearest ever,
To fail the feeblest never;
And somehow this old world remains a bright world, after all.

There is a ways love that's caring
And shielding and forbearing,
Dear woman's love to hold us close and keep our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the heart-flame burns it is a good world, after all.

The lisp of children's voices,
The chance of happy choices,
The bugle sounds of hope and faith, through fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all combine to make this earth a good world, after all.

—Margaret E. Sangster.

The I. I. & C. Opening.

The reddest of red-letter days for the I. I. & C., and one of the brightest in the annals of the stately old town was Wednesday, September 25, 1901, when the formal opening exercises of the 13th annual session were held in the college chapel.

This room which has in the past twelve years sent forth from its walls some of the noblest, most intellectual women our grand old State has ever known, was artistically decorated with palms and cut flowers. The "girls in blue" occupied their wonted places; visitors thronged the gallery, while on the rostrum sat president and faculty, senator and legislators, ministers of the Gospel and men of local prominence.

The exercises were begun with the hymn, "Nearer, My God, to Thee," followed by Scripture reading and prayer by Rev. Dr. Cooper of Hernando. Our own dearly beloved W. T. Lowrey delivered the opening address. This was too lengthy to reproduce in full, so we shall attempt but a brief summary.

Few realize the true meaning of the word education. There are two Latin words, *educere*, one meaning "to draw out," the other from which our word comes, meaning "to build up." That which does not build up along all lines and all directions, deserves not the name education. There are three elements in intellectual attainment. 1st, Knowledge—all knowledge is God's eternal truth. 2nd, All God-given knowledge will strengthen and build up, and no bit of knowledge acquired is ever lost. A father, desiring to educate his son for a lawyer, placed him in a black-smith shop, where he learned to wield the ponderous anvil until the "muscles of his brawny arms were strong as iron bands." Was this part of a legal education? It seemed not, but in after years, when this boy had become an honored member of the bar, and had to stand for hours in a crowded court-room addressing a jury, the splendid muscular training of his youth stood him in good stead. Whatever happens, the men and women who have attained intellectual development, are the men and women who will be worth something to themselves and to humanity.

The third element is the ability to use knowledge or power. A magnificent mind untrained is like a blooded horse unbroken—each alike useless to its possessor until properly disciplined. A woman, possessed of a mind that can think fairly and squarely, who has, besides, a strong moral character, is ready for any situation.

There are two essentials to complete education. The first, thoroughness, upon which everything depends. "That'll do," is an American expression to cover half-done work. Of the two classes—the *that'll-do's* and the *thoroughbreds*—let us strive to belong to the latter.

Education consists of a series of conquests or defeats. The first makes heroes; the second, cowards. The second is heart-development. If everything else is done and the heart not developed, then all effort has been in vain, and the work worse than worthless. This, the twentieth century, is pre-eminently the era of women; not disparaging those of

the nineteenth, to whom belonged our mothers; the women of the future are to be still greater. It is the work of the mothers that will make them so. It is upon the women of Mississippi that her future depends, and the girls who go from the I. I. & C. may make or mar it. What woman wants, man grant; when women kneel, men yield. To the clarion call of wives, mothers and sisters, men rally, as did the clansmen of Roderic D'hu, and prove as irresistible foes.

President Kincaun then introduced the most prominent men on the rostrum, each of whom made a short, appropriate address.

Hon. A. J. McLaurin said, "I feel that the present faculty and the student body will sustain the past reputation of the college." When Admiral Nelson cleared the decks of the vessels before the battle of Trafalgar, his injunction to his men was, "England expects every man to do his duty." This is what Mississippi expects of the I. I. & C. Lieut.-Governor Harrison, one of the original trustees, said the college was his first love, and he felt that its destiny was safe in the hands of those who now held the reigns of government. Hon. J. R. Senter spoke in touching terms of the missing face of him accustomed to meet with those assembled on similar occasions. He said the life of Mississippi's "Grand Old Man" is an inspiration to every boy and girl. Hon. Malcolm Franklin could not resist the opportunity to talk. He contrasted the ante-bellum civilization with the present, and gave a brief resume of the progress of Mississippi. He finished by alluding in glowing terms to Dr. Lowrey's address, saying, "I am proud of Lowrey as a man, and especially as a Baptist, for Baptist doctrine has been my daily doctrine for more than twenty years." Col. Dodson, of the Southern Railroad, and Mr. Thomas Franklin then followed with short appropriate remarks. Each of the ministers of the gospel, and Rev. Dr. Herz, of the Jewish Synagogue, spoke words of cheer and welcome. Dr. Curry said it was good to have the "girls in blue" back again. President Kincaun in a few words tried to infuse courage into the hearts of home sick girls, and further said, out of respect to Col. J. L. Power's memory, further exercises would be postponed. The hymn, "Come Thou Almighty King," followed by benediction, pronounced by Rev. M. V. Noffsinger, concluded the program.

Those who have never visited this magnificent institution cannot appreciate its magnitude. If the spirits of angels hover near us, surely the heart of Mrs. Annie C. Peyton must rejoice to know the success her effort has achieved, the wonderful work it is doing for the girls of Mississippi. The college is literally "a thing of beauty." Rising majestically from grounds beautified by nature and art. The minutest detail has been attended to, and from garret to basement, kitchen to parlor everything is spotless. The Tom Franklin Hospital, finished less than a year ago, is fully equipped with everything necessary for taking care of those who may get sick. A splendid lady physician and trained nurse are there to give every attention to their patients.

Long live the I. I. & C., and future generations shall rise up and call her blessed.
DAISY SHIPP.

Innovations.

The mammon of unrighteousness is so visibly mixed with a number of religious (so-called Christian) organizations, that if anyone were to undertake to try to find a New Testament church, from the various creeds and their auxiliaries, with their articles and compend of regulations to govern each distinctive organization, they would become so confused, (especially the youthful inquirer), that he would doubt the truths professed by them and have a tendency to become an unbeliever that Christ did set up a kingdom when in the world that is to triumph over all other powers and kingdoms, and a kingdom that is to have no end.

The Bible reveals to us the wisdom and almighty power of God. His covenant relation with his Son before the foundation of the world, and that covenant has been partly fulfilled in the coming of Jesus Christ as the first and only begotten Son of God; and the fulfillment of all prophecy pertaining to him made by the Spirit of God, through individuals, among men; and besides, has never left man without a witness since Adam's fall. That a Redeemer of the race was coming. His character, His work, sufferings and death upon the cross, His glorious resurrection. His commission to His apostles, accompanied with the declaration that all power in heaven and earth was given unto him; that He would not leave them comfortless, but for them to go to Jerusalem and wait for the promise of the Father, which he would pray the Father to send to them, by which they would have power among men as sons of God.

The Holy Ghost came and the wonderful work of God through the atonement of Christ for the salvation of every believer in Him, was made manifest. The Holy Ghost has been reproving the world of sin, of righteousness, and a judgment to come ever since, and every true believer in Jesus Christ knows that he is redeemed from the curse of God's holy law and is saved by his grace, justified by faith in Him, and has the fitness of the Holy Spirit within him, and has power to become a son of God. He grows in grace and in the knowledge of the truth until he shall have been perfected and prepared for the glory that excelleth the joys of heaven. For a New Testament phrase is: "That he hath forever perfected those that are sanctified."

As children of God and joint heirs of Jesus Christ, our life is consecrated to the extension of the kingdom of God through Christ—until all rule and all authority shall have been made subject to Christ, when peace shall dwell in all God's Holy mountain, and the knowledge of the Lord shall cover the earth, as the waters cover the great deep; when none shall say to another, "Know ye the Lord?"—for all shall know Him.

J. M. GRIFFING.

One must have plenty of time for brooding if he would hatch a thought with wings.—
Frank V. Irish.

The Safety of the Christian—"Final Perseverance or Preservation of Saints."

What benefit is there in the discussion of this subject? May not one be saved, regardless of how or what he believes about it? And, if so, why not leave it alone for each individual to form his own opinion about it, without so much discussion, and discuss matters more intimately and necessarily connected with the way of salvation? Answer: The correct acceptance of all the doctrines or teachings of the Lord is essential, essential either to salvation, or to Christian development and usefulness. To claim less than this is to charge him with folly in teaching things superfluous.

The correct view of the doctrine under consideration is very essential to the fullest Christian happiness and consequently to the greatest degree of usefulness.

The purpose of this paper is to show, in a short method, that the believer or Christian is safe—that he will be preserved and will persevere to the end—in other words, that he will "get to heaven at last."

If this is true, and the believer may be conscious that it is, could anything be more comforting and encouraging to him? Could any conscious thought connected with his relation to Christ and salvation have as great power in influencing his love for Jesus and his work, and in enhancing his joy? Surely not.

The reader's attention is invited to the following in support of this doctrine: It is done in the hope that it may increase his joy and enlarge his usefulness.

The settlement of this question mainly on what is done in the application of salvation to the sinner.

It must be borne in mind, as it is presumed the reader readily concedes, that Christ did a work for sinners designed to save them, that he did not fail in his purpose, and that the Holy Spirit applies it. It is written: "Thou shalt call his name Jesus, for he shall save his people from their sins." (Matt. 1:21.) He shall do what? Save. Whom? His people. Who are they? Believers. From what? Sins. What sins? Their sins—Whether many or few—all their sins. His people sin but he saves them from their sins. Their spirits do not sin. "That which is born of the Spirit is spirit." (John 3:6) and does not sin, for "whoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God." (1 John 3:9.)

But the flesh does sin. "That which is born of the flesh is flesh." (John 3:6.) "The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17.)

Whatever is predicable of the spirit, or of the flesh, is predicable of the individual. So that, in Christians, we have the paradox that they sin and do not sin—serve the law of God and serve the law of sin. See Rom. 7:22-25.

Christians sin then, but Christ saves them from their sins, and will in the end redeem their bodies from the corruption of the flesh. See Rom. 7:24 and first part 25; Luke 21:28;

Rom. 23, and Eph. 4:30.

Such as will be saved finally will be saved by him. If those who trust him should be lost, it would be because he cannot save.

View the question further, and form a somewhat different standpoint. As has been stated, its settlement turns mainly on what is done in the sinner's initiation into a saved state.

1. As to his own action (this is not placed in its real order of occurrence) he believes—in the sense of trusting or committing himself to the divine Christ as his Savior, or in the sense of putting his heart, his life, his hand into the hand of God. He surrenders himself to God, by faith in Jesus, and leans on him. Paul says (2 Tim. 1:12). "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Couple with this what David says (Ps. 37:24): "The Lord upholdeth him with his hand," and we find him committed to God and in his hand. The little child, who puts himself in his mother's hand for safety, is as safe, and will be as long as safety is needful, as the mother's love and ability can make it so. Just so the sinner, who by faith in Jesus, puts himself in God's hand, is as safe and will ever be as God's grace and power can make it so.

2. As to the divine procedure in the application of salvation.

(1) God the spirit leads the sinner to believe. The word is the sword of the spirit. "The sword of the spirit, which is the word." (Ephes. 6:17.) "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16.) The sinner gets the knowledge of his condition by sin, and of Christ as his Savior, through the word. This word is wielded by the spirit. Hence by the power of the spirit through the word he is led to the acceptance of Jesus.

(2) The believer or Christian is quickened into everlasting life.

(a) He is quickened into life. "And you hath he quickened who were dead in trespasses and sins." (Ephes. 2:11) "And you . . . hath he quickened" (Coloss. 2:13.) In John 5:24 Christ says of the believer that he "is passed from death unto life." Then the believer, who was dead is made alive. This is one point made out without question.

(b) This life is eternal. "God so loved the world, that he gave his only begotten Son" (note well the purpose); "that whosoever believeth in him should not perish but have everlasting life." (John 3:16) "He that believeth on the Son hath" (present tense) "everlasting life." (V. 36.) John 6:47 is to the same effect. So nothing can be clearer than that the believer is quickened into everlasting life.

(3) The believer or Christian is removed from under the law and put under grace.

It is written: "Sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6:14.) Again: " . . . ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead," etc. (Rom. 7:4.) Again: "But now

we are delivered from the law." (V. 6.) Again: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) Again: "Christ hath redeemed us from the curse of the law." (Gal. 3:13.) Once more: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4.) The believer or Christian then is not answerable to the law. The righteousness of the law is fulfilled in him, not through compliance with its demands, but through Christ who "in the likeness of sinful flesh and (as an offering) for sin, condemned sin in the flesh" for this very purpose.

(4) The condemnation of the believer or Christian is canceled and he is justified, no more to be condemned.

We read: "He that believeth on him is not condemned." (John 3:18.) "There is therefore no condemnation to them which are in Christ Jesus." (Rom. 8:1.) Without doubt then he is at present uncondemned. This settles the question whether he's to wait till the judgment day that it may be determined that he shall be condemned or not, as some seem to believe.

What about it hereafter? Well, as he is not dependent upon the law but upon grace, it would seem there is no ground for fear.

Hear what God says about it: "All that believe are justified." (Acts 13:39.) "Not by the works of the law" (Gal. 2:16), but "by his blood" (Rom. 5:9), and "freely by his grace" (Rom. 3:24). Then God graciously justifies the believer by Christ's blood. While his grace remains undiminished, and Christ's blood continues meritorious, the believer continues uncondemned. "Who shall lay anything to the charge of God's elect?" and "Who is he that condemneth?" (Rom. 8:33-34.) To condemn him is out of the question. Hence Christ says that he "shall not come into condemnation." (John 5:24.) Observe the period of time here covered, that it is futurity without any hint of limitation.

(5) The believer or Christian is adopted into the family of God by grace and made an heir of God with Christ by God's will which cannot be changed or set aside. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3:1.) "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace." (Ephes. 1:5-6) "And if children then heirs; heirs of God, and joint heirs with Christ." (Rom. 8:17.) And this through the redemption of Christ. "God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5.)

We might discover something in a child, whom we had adopted, on account of which we would reject it. God makes no new discoveries. His action was prompted by grace, and the whole procedure rests on the redemption that is in Christ. The continuance of this relation of child and heir of God, depending on his unmerited love and the virtue of Christ's redemption, is assured.

In this brief and imperfect examination we have found that Christ came into the world to

save his people; that, under the influence of the spirit, they believe on him; that God, for his sake, quickens them into everlasting life, takes them from under the law and puts them under grace, justifies them, canceling their condemnation, and adopts them into his own family. So we conclude with the Apostle, "That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." (Rom. 8:38,39.)

There can be no failure in this enterprise. Will you not embark in it?

Reader, are you a believer, a Christian? Do not mar your spiritual joy and dwarf your usefulness by rejecting this Bible doctrine. Do not displease the Lord by doing something to bring him under obligations to you, but try to recognize and appreciate the extent of your obligations to him and faithfully discharge them out of love and gratitude. Do not discourage souls from becoming Christians, make more or less ineffective those who are Christians, and dishonor God by teaching that it is not true that the believer is safe, or by endorsing and supporting organizations that do teach it, and God bless you.

P. A. HAMAN.

Worth Remembering.

THE SPIRITUAL DEVELOPMENT OF OUR CHURCHES—The real strength of a Baptist church is its spiritual strength. It is neither wealth nor social influences, nor general intelligence, nor anything of a like sort, valuable as all such things are to a church where all are consecrated to the Lord.

There must be spiritual vigor before they will be laid hold of and utilized. But not only is grace necessary; doctrinal instruction is essential that spiritual development may be intelligent and the consecration complete. Nor will this come by a wish that might be.

It cannot be commanded by a transient emotion. It is not born of passing enthusiasm. It is not won by deploring its absence. It is not begotten by ignorance of what God's word teaches that believers and churches are to be, believe and do.

They are to be taught these things; then will they be developed, then churches can stand alone, for they will be strong in the Lord and in the power of his might.

Brother pastor, let us take heed. May God help us.

ALEX. A. LOMAX.

Look Up!

I had begun preparations to enter the Louisville Seminary, but defer to help Rev. G. B. Butler in his effort to build in Natchez. There is scarcely any interest among the Baptists in Mississippi more necessitous. "With the new building, all is gained; without it, all is lost," are words from the man, who for two years has poured forth the energies of his soul in Natchez.

Brethren, if you wish to invest the Lord's money, with which you are entrusted, where it will return large dividends to the Master put it in that building. We hope to see you soon. God bless you. J. E. PHILLIPS.

Centreville.

Dear BAPTIST: We had truly an enjoyable meeting at Union Church, Franklin county, Mississippi, commencing on Saturday before the fourth Lord's day in August, 1901. The preaching was done by Bro. Elisha Gardner after Sunday. The congregations were large and attentive; the preaching good and impressive. At the close of the meeting the pastor baptized six converts and left others awaiting baptism; and we hope others will join the church in the near future, as the results of our meeting. On Monday, after the first Lord's day in September, Bro. E. Gardner and the pastor commenced a meeting with Spring Hill Church, at Knoxville, Miss. Our attendance was good considering the excessive amount of sickness in the community. During the meeting at Union and the week following, I attended four burials, and there were others I did not attend. Our brethren were so much pleased with Bro. Gardner's preaching at Knoxville, they spoke of appointing the time for our next protracted meeting and calling him for the occasion.

We hope to gather a good harvest from our meeting yet, the Lord willing.

Will it please the editor and the readers of THE BAPTIST to remember in your prayers your brethren in South Mississippi.

Truly yours,

H. S. ARCHER.

That Altar.

For the comfort of my dear Bro. Sample, and with the hope that I may ward off another one of his spells, I will say that I was reared a Roman Catholic—was one for twenty-one years—and I assure you that it is hard indeed for one to forget his native tongue. But in using the word altar I do not think that I have wrecked the plan of salvation; not by any means, for my Savior used it, and he lived more than one hundred years ago. Now, as to the sacrifice brought: it was a broken and contrite spirit, which thing I am sure that God will not despise. See Matt. 5:23; Psal. 51, 17.

Bro. Sample reminds me of one who strains at a gnat and swallows a camel.

Respectfully,

W. L. A. STRANBURG.

If, Why Not.

Bro. Bailey, if you, Bro. Rowe, or any of the brethren from different parts of the State are contemplating attending the Hobochitto Baptist Association, why not come a day earlier and make us all glad by being present at the Second Semi-annual Session of the Upward and Onward Sunday-school Convention? The association meets on October 9, at Bethel Baptist church, 15 miles west of Poplarville, and our convention convenes at the same place on the day before, (Oct. 8.) Everybody is earnestly requested to attend our convention and association. We make a special request for Sunday-school workers to attend the convention. All persons who are coming will please send me their names, so that I may know how to make arrangements for conveyance from Poplarville.

THRO. G. BILBO,
Sunday-school Evangelist.
Baxterville, Miss.

Oxford.

DEAR BRO. BAILEY:

We were very much disappointed in not seeing you at the Calhoun Association. We had a fine meeting. The officers were: G. W. Riley, moderator; ——— Crutcher, clerk; A. A. Bruner, treasurer. The usual subjects were discussed and much good feeling prevailed throughout. I am very sure the Association is on up grade in her work. The contributions for all purposes footed up nearly three hundred dollars. The ministry are earnest, consecrated men, and have inaugurated a plan by which they may be more efficient. They meet for consultation and prayer, also for the discussion of the best ways and means for the furtherance of the Gospel on their fields and throughout the world. They have some very earnest young men at the front both in the ministry and among the laity.

It is my honest conviction that in a few years more of earnest work that the Association will be one of the most efficient bodies in this part of the State.

I did very well for THE BAPTIST under all the circumstances—6 new subscribers, and 2 renewals, with many others who promised to subscribe soon. I also secured 15 subscribers to the Foreign Missionary Journal and 25 to our Home Field.

Juniper Grove.

We have just closed a good meeting at Juniper Grove Church, six miles east of Poplarville, Mississippi. Five additions to the church. The brethren have made up their minds to honor the Lord by building a new house of worship. They made a good beginning in this meeting. Over three hundred dollars were raised in a few minutes and a committee appointed to push the work. Bro. J. M. Simmons is pastor.

W. K. RED.

It is the practice of the multitude to bark at eminent men as little dogs do at strangers. —Seneca.

Happiness is increased not by the enlargement of the possessions, but of the heart. —John Ruskin.

New Rooms at Blue Mountain.

We are just opening eight new rooms in our regular boarding house and will open two new rooms in the Industrial home before this week closes. Therefore, we will have room for a number of new pupils. We have two hundred and fifteen boarders to this date and several have places engaged and are to be here this week. If you are interested write promptly and get a place while there is room.

LOWREY & BERRY.

Blue Mountain, Miss., Oct. 7, 1901.

Convention Board Meeting.

The annual meeting of the Convention Board, for making appropriations, will be held November 11th at 4 p. m.

All communications for help should be addressed to the undersigned, at Winona, Miss.

A. V. ROWE,
Corresponding Secretary.

Notes on Foreign Missions.

BY E. E. HOMER, D. D., ASST. COR. SEC.

If we were asked, "What is the greatest need of Southern Baptists?" the answer must be: a keener sense of personal obligation to Christ for the evangelization of the world. We need men and women who will heed the call of God, and offer themselves for this work. Just now the need is for men rather than for women, because more women than men have been appointed, and more are applying. The crying need is now for men. A few years ago eight of the very brainiest and best young preachers in the South were examined at one time, and most of them appointed to the foreign field. What is the matter with our young preachers that so few are asking to be sent?

The convention at New Orleans instructed the Board to send out twenty-five new missionaries. Almost five months of the convention year are gone, and but five have been appointed with the prospect of another appointment soon. Our people ought to be much in prayer for more missionaries, and for a keener and more powerful missionary spirit. It is interesting to note that the Southern Methodists have more applicants than they can send out. The *Review of Missions*, the organ of the M. E. Church South, said recently: "One of the remarkable results of the General Missionary Conference at New Orleans was the deepening of conviction of personal obligation to Christ for the evangelization of the world. Forty-seven men and women offered for service in the foreign field. Of this number twelve have been accepted and will be ready to sail by the close of the summer, but the Board will be able to provide for only seven. We must secure the support of the remaining five."

The receipts of the Board from May 1, 1901, to September 15th, 1901, were \$30,000 75. (This includes a legacy of \$5,000.) For the same period last year they were (including an annuity gift of \$3,000) \$24,844 51. This is an encouraging gain, but note also that our expenditures have been greater and the debt is larger. Expenditures from May 1st to September 15th, 1901, were \$56,685 09; for the same time last year they were \$44,443 32. The debt on September 15th this year was \$19,613; last year at the same date it was \$14,139 08. We are more than five thousand dollars deeper in debt now than we were at this time last year. The explanation lies in the fact that our missions are prospering and growing. We have a larger missionary force now than ever and we are constantly sending recruits to the field as well as returning missionaries at home on furlough.

Quite a number of missionaries, who have been recuperating in this country, have returned lately to their posts: Rev. C. W. Pruitt and wife left for China, August 12; Rev. R. E. Chambers and wife sailed from Vancouver for Canton, China, September 9; Rev. W. B. Bagby and wife sailed from New York for Brazil, September 12; on the same day Miss Willie Kelly sailed from San Francisco

for Shanghai, China. Besides these experienced workers, Miss Julia E. Trainham, recently appointed, went to China with brother and sister Chambers; and Rev. L. M. Duval appointed to Africa since the convention in New Orleans last May, sailed from New York for Lagos, Africa, (via Liverpool, Eng.) on September 17. Bro. G. W. Greene, one of our most experienced and accomplished missionaries to South China, will return with his wife and children on October 7th, from North Carolina. Sister Greene, who has suffered from distressingly ill health, is much improved and is anxious to get back to her loved work.

Bro. A. L. Dunstan and wife left Louisville for South America shortly after the convention. They are now in Campos, Brazil. Bro. and sister A. B. Deter are now in Sao Paulo, Brazil. They were appointed by our Board only a few months ago. Miss Mary D. Wilford of Texas, and Miss Jessie Pettigrew, recently of New Orleans, La., after a few months in a Missionary Training School, will go to China.

It is worthy of note how the missionaries have stuck to their posts. Very few are now resting in this country, tho' a few are on a well deserved furlough.

Contributions from Mississippi are about as they were last year. A few dollars ahead on September 15. We are encouraged, but long for a great awakening to the responsibilities and opportunities of the hour.

Port Gibson.

She is coming! Six years back and she was hardly known. She may be Baptist in six more. When God began His favor upon Baptist interests here, the writer felt the day will come when Baptists will be the first people of the place; and his faith is as strong to-day. God works mysteriously. At times, He leads through the valley. Out of our tears, He often rears great structures. W. E. Hatcher says: "Good things are never easy to accomplish." "There are lions on the way to progress." So it has been here. But the lions have been like those beside Pilgrim's path to the wicket gate—chained; and—like Pilgrim did—the cause marches on. "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." "The devil, as a roaring lion, walketh about seeking whom he may devour." And so, evil appears amid all our toils and sacrifices. Yet "Truth is mighty and will prevail."

Our church is coming! Fortune has smiled upon her in the choice of the next pastor. We see it this way and are glad. Our church has no dancing members in it. We are extremely glad of this. There were some who had the habit of "theatre-going," but this is no more. We are proud of our church! No one has ever said that we have dancers with us—as we have seen—nor has anything appeared in THE BAPTIST from the writer, before now, saying that anyone of our members attended the theatre. At different times we have, in some measure, discussed the evils of "theatre-going," and made general reference to "dancing sympathizers." Also a "query,"

of a general character, was sent to the query editor, and those who read THE BAPTIST found his answer.

If there is a man living who can show more than this, we would be glad to meet him.

Our church is coming, and we are glad! The member who vowed openly and unqualifiedly that he intended "to keep on going" to the theatre, now says: "Baptists would do well to attend none of them."

The outlook is most encouraging, and if the Mission Board continues her aid a little longer, the church will become self-sustaining, and, in time, will pay back all the board has ever placed here, and more. Let lovers of God pray for the hastening of this day.

J. E. PHILLIPS.

Short Talks About Good Health and Character Building.

BY G. T. HOWERTON, M. S.

Still we are speaking of the temperate use of wine, strong drink, etc. But temperance comes from *tempos*, time. Is there a

time to drink wine and strong drink? If so, how often? Three times a day? Once a day? Once a week? Once a month at the Lord's table? Once a year at same, as is the custom with some churches? No, no, there is no time to drink alcoholic drinks, neither any place. We can have no temperate use of a bad thing. We should be temperate in eating, temperate in speech, temperate in study, but there is no place for this kind of temperance in strong drink. Alcohol has its place, its time, its use, in the sciences and arts, but in the human stomach no time or place has been found for it. It is a deranger of human function. Much causes great derangement; little, small derangement; none, no derangement.

Total abstinence, then, must be the meaning when we think of wine or strong drink. This is the only safe rule. Each

must not be allowed to create his own standard; if so, there will be as many standards as drinkers—some drinking once a day, some twice, some thrice, some still oftener.

But what about other stimulants—chloral, cocaine, tobacco, coffee, tea, etc? Shall each make his own time for the use of these and call himself temperate? Shall a young man smoke one cigar a day, two, three or none? Which is temperate? As in the case of strong drink, there is only one safe rule for using tobacco—"look not upon it at all." It is a poison and that continually. Tobacco may have its place in the world of science, but the normal human stomach receives it not at all. A little will make a little sick, and much a big sick.

Nature's law is "none" and if one violates this law she begins at once to overdose him, and to try to kill him

off and stop his breed, or make him so sick he will reform. "I will seek it again," is the

wise command of nature. She does not tolerate the moderate use of these poisons. "Quit or kill yourself," is Nature's demand.

"Biteth like a serpent."

How is that? A quick,

THE SERPENT.

deadly bite. Yes, one intended to kill. A bite in a vital spot. The serpent is loath to strike until he can strike to kill. A hidden bite. The serpent does not like to meet you face to face, but strikes you in his hiding. Whoever thinks of the temperate bite of a serpent? He who tries to practice the temperate use of alcohol is as wise as the man who took the serpent into his family, warmed him in his bosom, and received his reward. The jug or bottle taken home for temperate use is that serpent.

From Morehead.

In a recent issue of the Baptist we spoke of the work at Morehead, at which time we fully expected the building of the house to be in full headway by this time; we have and still have secured a large lot of land for this purpose, sufficient to build both a church house and a parsonage.

We have no title to the lot yet. We have had the money for some time to pay for it, and it is guaranteed to us, provided we take it in thirty days. We would have paid for it had we not been providentially hindered on the day we met to take the title. But since that day the fact has developed that we may be able to get yet a more desirable lot, and for further knowledge concerning it, we are now waiting. It is not in shape to be sold now, but is likely to be in a few days; it is perhaps, as near the center of the town as any other lot and will cost quite a good deal more than the former one.

Please permit me once more to put before the readers of this great paper the conditions:

1. It is a new town.
2. It is a railroad center; the Yazoo Delta crosses the Great Southern here.
3. It has one of the best furnished hotels in the state, besides another of good rank.
4. It has one of the best artesian wells in the Delta; another one is now just about completed, making two.
5. It has the best oil mill in the state, so said.
6. It has the Morehead Cotton Mills, which will require three hundred people to operate. Both these, the oil and cotton mills will do their first work this fall. The work of completing them is going rapidly on, and they both blew their whistles for the first time a few days ago; the test was very satisfactory.
7. The people to operate these mills, together with the other people, these new enterprises will bring to the town, must move into Morehead this fall.
8. There is no church house for white people here, all worship in a private hall. Think of it!
9. Three denominations have preaching here: Methodists two Sundays in each month, the Baptists and Presbyterians once a month each. These denominations are about equal in power and influence.
10. We are told that arrangements have been completed for putting in an electric plant this winter.
11. Bids are now being received for put-

ting in an ice plant for next season.

12. While the Baptist are as able as either denomination in town, they are not able to build such a house as we need without help from other parts.

13. While we had enough subscription to guarantee to us the house, or the former lot, we need at least \$200 more before making a start on the now-thought-of lot. This will not pay for all, but will give us enough to pay for the lot of land and timber to build the house with and some other things.

Who will subscribe \$200 now and enable us to go on with this work. Any amount anyone wishes to put into this church house, may be sent to J. B. Polk, Shaw, Miss., who has charge of the work. If you haven't the money just send your subscription to be paid in thirty or sixty days. I confidently believe that this is as important, if not the most important place in the state just at this time. While land is high now, it will be higher each week. To our other appeal, the responses were liberal; may it be so now.

We saved a community last year for the Baptists by the help of our brethren, when it was on the eve of being taken by the Methodists. It now has one of the best houses in the association and it paid for, it has become self supporting in less than a year. Will you help save this town for the Baptists and God?

J. B. POLK.

Get up Higher.

The aspiring climb. Some choose to stay down. If get up too high, will get shot. The mole got on top of the ground and the pup caught him. Still, folks should "get up higher." The writer would draw from Paul: "Forgetting the things which are behind, and looking to the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." This "calling has a prize—a prize of kin to the calling—"high." I have just been to Natchez. There is a man there head and shoulders above any other servant of God there, in work and in the heart's affection of the people: The church he serves not only esteem him, they love him. And Presbyterian, Episcopalian, Methodist, Jew and Catholic, all hold him in high regard.

One day the Natchez Baptist church will pour her hundreds of dollars, yearly, into our mission treasury. She will do this after we have put up that new building; and then Bro. Rowe and Dr. Sproles, and other good conservative brethren, will have great melody of soul.

Hazlehurst has tempted Butler, but God has led him to say: "I must help Natchez to 'Get up higher'—Move out of 'Sodom' Then there will be more than seven Catholics, whose building cost seventy five thousand dollars, to join the Baptists; and more than eight Presbyterians, whose building cost forty thousand, to join us; and more than thirteen Methodists, whose building cost twenty thousand, and then a host of the unsaved will be converted, and all under the leadership of this man of God, will be led into great activities for the Master.

Are our eyes open? Or are they bedimmed that "they cannot see?" A prize lies at our door. Brethren, take hold of it.

An Ordination.

In response to an invitation from the Port Gibson Baptist church, Pastors H. F. Sproles, R. A. Cohron, John Thompson, S. R. Young and Bryan Simmons, with Deacons R. E. Walne, G. W. Foster and J. W. Walters, met with that church Wednesday morning, September 18, 1901, for the purpose of examining Rev. E. S. P'Poole in view of his ordination.

After a careful examination, the above named council declared Bro. P'Poole strong in doctrine, and voted unanimously for his ordination.

The ordination sermon was preached by Rev. H. F. Sproles, the charge delivered by Rev. R. A. Cohron, and prayer offered by Rev. John Thompson. Then came the laying on of hands, and Elbert Samuel P'Poole was publicly set apart to the full work of the Christian ministry.

This brother is a young man of sterling worth, of intellectual ability and of a sweet Christian spirit. We bespeak for him the sympathy and prayers of the brethren, as he enters upon his work with the little band at Port Gibson.

BRYAN SIMMONS,
Secretary of Council.

Swallow, Miss.

I began a meeting at this place on the 24th of September, and continued until the 30th. I organized a church with eleven members; received by experience and baptism, seven; three are awaiting baptism at our next visit.

A few years since, a Baptist sister from Illinois organized a Baptist Sunday school at a neighbor's house. This Sunday school was moved to a school house, which she was instrumental in having erected. She and her husband have conducted a Sunday school for two years in this house, and naturally, the mind and heart of this little woman was not content with mere Sunday school work. She came to see me and urged me to pay them a visit and see what could be done in establishing a church. The result of my visit is as above stated.

She brought me home this morning in her buggy, and sold eggs and produce for her husband's store, to be shipped tomorrow. She is a model wife and Christian, a consistent and persevering Baptist who will wear a beautiful crown in the sweet by-and-by.

The meeting made a good impression on the community, and with nursing, will succeed in winning that section for Christ.

B. L. MITCHELL.

Moss Point, Miss.

Houston, Miss.

We had gracious revivals in all five of my churches this year, and received thirty-four by baptism, one by restoration and seven by letter. R. C. Blalock, J. P. White, T. R. Paden and the pastor did the preaching in these meetings.

"Bless the Lord, O, my soul, and all that is within me bless His holy name."

J. R. SUMNER.

Houston, Miss., Sept. 30, 1901.

THE BAPTIST.

Two Per Annum in Advance.

Published Every Thursday,

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Mississippi Baptist Publishing Co.,

—AT—

JACKSON. — MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

A Fire.

On the 26th ult., at 11 p. m., an alarm of fire was given. It was in Martz's restaurant and confectionery. This building was soon consumed. The rooms of THE BAPTIST, which join this building, were soon on fire. Our subscription books and also business books were saved and a large part of our mailing type and fixtures. THE BAPTIST lost a good deal of paper and stationery. THE BAPTIST'S loss above some things that was covered by insurance is somewhere between \$200.00 and \$300.00. The editor's private library valued at about \$500.00 was almost wholly ruined. The loss is partially covered by insurance. The loss is very sensibly felt, but we trust the Lord will overrule it for good.

The Passing of the Home.

The home in the olden time, was the place where the family met, after the day's work was done, around a blazing fire in winter, and on the broad verandas in summer, and spent the evening in conversation, in reading, in amusements, and, sometimes in prayer, before retiring for the night. Out in the country, the mother would sit in one corner, the father in the other, while the children filled up the place between, and all read, talked, or laughed, just as they pleased. It was a great place for the cultivation of the home affections, for strengthening the family ties that bound one to the other, and all to God.

All the spare money and time that could be spared from other things were put into books, papers of real value, and home was made attractive in a small way at least.

But nowadays, a rival to the home has sprung up, and we have the "club" upon which men and women bestow all their time, talent and much needed money for other things to beautify and adorn; so that they may spend their evenings away from home, in a more congenial atmosphere.

We went through one of these "clubs" the other day—one that has no drinking annex. It was beautifully finished, wainscoting and facings in the prettiest "natural wood," the walls were nicely papered, the floors, except one, richly carpeted, and furnished throughout very elegantly indeed. There were big, fine chairs, leather lounges, mirrors, tables, baths, and in fact almost everything that heart could wish and money buy.

In this "except one" room the floor was as smooth as glass and a large billiard table (that is what they called it) set in the center

JACKSON'S GREAT DRY GOODS STORE JONES BROS & CO.

DRESS GOODS.

We have all the new weaves in all the new rich Autumn shades. In selecting from our superb stock you have the satisfaction of knowing that every yard on our shelves was made for the Fall of 1901. We have none from last season.

You can better judge the saving you will make when you see the goods.

DRAP DE PARIS, a very stylish fabric 45 inches wide, in black and five new shades, at, per yd.,

\$1.50

50-inch COVERTS, four new shades—a very desirable cloth—at, per yard

\$1.00

THIBET SUITINGS, full 54 inches wide, five new shades, excellent for entire suit—a splendid value—at, per yard

\$1.50

POPLIN GRANITE, a new pinhead weave, 54 inches wide, black and eight new shades, at the popular price of, per yard

\$1.15

MELROSE, 36 inches wide, black and all colors; looks like a dollar fabric; special, at, per yard

50c

At 50 cents a yard we show splendid values in Flannel Suitings, Coverts and Soliees.

45-inch satin-finish Brunellas, in the leading shades, at, per yard

\$1.00

Black Storm Serge, 45 inches wide, 65c value, at, per yard

45c

Imperial Black Serge, 50 inches wide, \$1 quality, at, per yard

75c

Imperial Black Serge, 50 inches wide, \$1.50 quality, at, per yard

\$1.19

Black Shark Skin weave, 42 inches wide, \$1 quality, at, per yard

75c

Black Pebble Cheviot, very fine quality; special value, at, per yard

\$1.45

We are showing some very handsome Black Goods in novelties, at \$2 to \$3 per yard.

It Must be settled Right.

ELLA WHEELER WILCOX.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Though the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just,
Let those who applaud take warning
And keep this motto in sight—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of the night
No question is ever settled
Until it is settled right.

Our Dumb Animals.

The truest patriotism does not consist in shouts and hurrahs, but in a pure, lofty and courageous every-day life—a life that fosters and strengthens noble and heroic purposes in others, and thus helps to develop the chief glory of any State or nation, the intelligence and virtue of its citizens.—Frank V. Irish.

The path of least resistance, as well as the shortest and most direct route to the father's and the mother's heart, is by way of the child.—Frank V. Irish.

MILLINERY.

Our Millinery Department is in new quarters, more room and better lighted; but the most important news is of the stock. It is larger and finer than ever. We say, without fear of contradiction, that we show the finest and most beautiful stock of Millinery ever seen in Jackson. At our formal opening, due notice of which will be given, we will show many Hats, direct from the leading millinery establishments of Paris, which will be the first imported Hats ever shown in Jackson.

When you have seen the Department in its new quarters, you'll be glad to know that there is such a Millinery store (for it's really a store in itself) in this city. All the newest, ready-to-wear Hats are now in sale, and you are welcome to see them.

SILKS.

Our silk stock surpasses any ever shown in Jackson. Our prices are economic from the fact that we do not observe the general mercantile rule of profit percentage in marking our silks. We are firm believers in the small profit, big business plan. We quote a few from many; will be glad to show you all: Splendid quality 19-inch Taffeta (not Taffeta), in black and all shades. We have never been able before to sell this quality under 60c. Close buying enables us to squeeze the price down to, a yard,

50c

19-inch wash Taffeta; will not split; all shades; worth \$1; special value; at, per yd.

80c

19-inch Twilled Taffeta, all shades; the \$1 quality, at, per yard

85c

We are showing a beautiful line of novelty silks for waist and evening wear, at \$1 to \$4.75 a yard.

BLACK SILK.

Splendid quality black Taffeta, full 36-inch wide, at \$1, \$1.25 and \$1.50 a yard.

Guaranteed black Taffeta, 27 inches wide, guarantee woven in Selvage; \$1.10 quality, at, per yard

88c

19-inch black Taffeta, at, per yard

50 cents

Some Questions.

"Beloved, now are we the sons of God." When? Now.

"And if children, then heirs." When heirs? Now.

Heirs of whom? "Of God."

Joint heirs with whom? Christ.

Of what is Christ the heir? "Of all things?"

How are we heirs of God? Through Christ.

How through Christ? "By faith in Christ Jesus."

What kind of an inheritance is it? Incorruptible, undefiled, and fades not away.

Will we lose it? It is "reserved in heaven for" those "who are kept by the power of God through faith."

J. R. SUMNER.

Sayings.

That church which does not contribute to missions has no right to exist.—H. C. Rosamond.

The church which has a pastor who is not missionary in his preaching, praying and living, ought to get rid of him as soon as possible.—H. C. Rosamond.

All true art, in the novel, in poetry, in painting, in sculpture and in music is selective. Its purpose is to please and to educate. So the art of living—the art of arts—at its best, is a series of masterful and benevolent choices. One who has a worthy purpose and a generous heart selects for his own life and the life of others that only which is helpful and inspiring.—Frank V. Irish.

the conduct of associational business.

We noted the presence of two new men in the ministerial force of this body: J. H. Cason, pastor at Carrollton, and H. C. Rosamond, pastor at Winona.

The older preachers of this body present, were: J. T. Ellis, W. W. Muirhead, A. C. Ball, T. N. Lusk, B. F. Miller, R. M. Hooks, J. F. Tull, David Burney, J. P. Hickman, W. M. Broadaway, and A. V. Rowe, though a Baptist-at-large and also Secretary of Convention Board, is also a member of the Yazoo Association.

Rev. W. F. Skinner was present and was received as a messenger from Kosciuszko association. The absence of brethren J. R. Hughes and J. B. Lawrence of Greenwood, was noted and regretted.

Sister Foster was present and well did she represent the needs of the Ophanage. A collection of \$23.25 was taken for this institution.

The question of missions received a liberal share of time and talent. Dr. Rowe was fully at himself on this, the question of every association. All other questions are but arms of power for the evangelization of the world.

This body endorsed the State Convention's recommendation to the churches to observe the second Sunday in December, or the nearest convenient one thereto, as "Special Baptist Day."

A large number of new subscribers and also renewals were received. The paper is evidently growing in favor with the people. Let all who believe the paper an important factor in our work, aid in its more general circulation.

There was a lot of good work done, and the Association adjourned to meet with the Bethel, (Yazoo), church, on Wednesday before the first Sunday in October, at 10 A. M.

Chester Association.

Leaving the Yazoo Association Friday noon, in company with Bro. Burney we ran over to Ackerman, to be present at the Chester Association. This was our first visit to the Chester, and we made many new acquaintances. The pastors present were W. H. H. Fancher, N. Q. Adams, J. W. Sims, David Burney, M. V. Noffsinger, Moses Black, B. E. Watson, C. H. Dobbs, J. T. Sargent.

Rev. W. H. H. Fancher was re-elected Moderator, and S. E. B. Dobbs, Clerk. It fell to our lot to preach the introductory sermon, and we never had finer attention anywhere.

Rev. H. J. Vanlandingham was present from the Columbus Association.

The editor of THE BAPTIST was cordially received by the Association, and many names were added to the list. He was entertained at the Forest House, where they know how to cater to the wants of the physical man. Go and see for yourself.

Sunday was devoted to Sunday School Work, with the exception of the eleven o'clock hour, at which there was preaching at the Baptist church by Rev. J. W. Sims, and at the Methodist church by Rev. W. H. H. Fancher.

This Association is going forward. As one evidence, it organized a Sunday School

Convention, which occupies the entire Lord's day included in the Association, and also holds meetings every fifth Sunday. Bro. W. A. Wilson, a promising young layman of French Camp, was elected President.

At night, Rev. N. Q. Adams preached in the Methodist church and Secretary Rowe at the Baptist.

The character of preaching at this Association was good, and the ministry seems to be aggressive.

Jefferson Military College.

A little more than two weeks ago, Jefferson Military College began the work of its one hundredth session. The enrollment today shows seventy six in the college proper and fifteen in the under classes, and the boys represent the best families of the best towns of Mississippi and Louisiana, with representatives from Texas Arkansas and South Dakota.

The equipment for the session's work is ample. Our new dormitory is thoroughly furnished and heated by furnace. The water from the historical Ellitt's spring on the campus, is being forced into our tank. Beside the academic faculty of six male instructors, Mr. A. K. Franklin of the New Orleans Y. M. C. A. has charge of the gymnasium and athletics, and Professor T. F. Gloria of Natchez, is giving instruction upon stringed and wind instruments and is training the Orchestra.

We have a senior class of eight, all of whom expect to enter either the University of Mississippi or of Louisiana.

It is our aim to make Jefferson College an efficient help to our higher institutions. The faculty and students will cordially welcome all friends of the institution.

L. P. LEAVELL.

Washington, Miss., Oct. 5, 1901.

A Statement.

TO THE READERS OF THE BAPTIST:

Brethren—especially those to whom Bro. Boone has preached as pastor—hear me. A short time since, the house and most of the household goods of brother and sister R. J. Boone, Brookhaven, Miss., were lost by fire. He had the house insured for six hundred dollars, but he owed the six hundred on his house, so that he has only the lot left. They need and deserve our sympathy in a practical way, and will rightly appreciate and be grateful for any assistance given. For Christ's sake, and their's, let us help them—unselfishly—and yet again, because with such God is well pleased.

Fraternally,

J. J. W. Mathis.

Boys catch the cigar, pipe or cigarette disease, and girls the gum-chewing imbecility on a very slight exposure, because with the ordinary youth disease is more contagious than health and vice is more contagious than virtue. To fortify the young against evil habits and save them from the contagion of vice and folly, men of vile habits and women of silly customs should be quarantined.—Frank V. Irish

The Home.

Your Faith.

If you have a faith worth keeping,
Keep it firm and let it be
Unto your life's truest meaning—
Answering thy every need,
Faith is unfaith when doubt
In its light one shadow weaves.
—ERON OPHA GREGORY.

Benediction.

Sometimes amid the surging of life's
storms,
Like nature's hush to wind-swept re-
gions brining calm,
A voice unto our souls all sweetly
speaks
And our torn, restless hearts know
perfect Peace.
—ERON OPHA GREGORY.

An Old Woman's Complaint.

[Author not known.]

If here isn't a terbacker spit
Right here on my nice new mat
Where I tuck sich pins to pick on
A handsome Yaller cat.
Now, Mr. Bruce, there's house catfink
You and I'll have to part—
If I'd knowed you chawed the weed,
You should never have had my heart.
You're spittin' 'round this house
From morning till night;
I guess the furniture will soon
Be in a potty-plight.
Sich ternal fools as men are:
I wonder what's the use—
For them to chaw terbacker
And to spit out all the juice.

They spit in every corner,
And they spit in every room,
They spit beneath the table,
And they spit behind the broom.
They spit on the Bessell carpet.
'Tis spit, spit, spit, in the house or
out the door.

If they really think this life was made
for nothing but to chaw,
They can't expect the women folks to
do anything but jaw.

But I say you've got to stop it, Mr. Hec-
teriah Bruce;
If you will chaw terbacker,
You shall swallow all the juice.

The other day I went to ride
Clear up to Bosting town,
I wore my very best—a brand new pur-
ple gown—

But when I took my little paw
Within them painted leers,
I like to drop my carpet-bag and burst
all intew tears;

For don't you know that very seat is
which I unnotook to sit,
Was nothing but a Yaller slop
Of vile terbacker spit?

I must confess I wish the men would
go straight to the deuce
If they keep on chawin' terbacker and
A-spittin' out the juice.

Then I st to hear the critters talk
'Bout women drinkin' tea,
Makin' mountains out of an' hill,
And whales right out of seas.

They jaw 'bout 'bout school gals
'Cause they take to chawin' gum
And with their noddies full of terbacker,
They say: "Thy Kingdom Come."

Kindness and Courtesy.

When Burns wrote:
"Man's inhumanity to man"

Makes countless thousands mourn,"
he had in mind not only the heed-
lessness of men to the tender ap-
peal of human need, but also, the
converse, seen and felt in the mis-
sion of kindness. President Wil-
liams of the Chemical National
Bank, said, "If I had twenty
tongues, I'd preach politeness with
them all." If courtesy makes busi-
ness, it wins hearts also, and
though it may be plied for the sake
of business, it will teach kindness
to the soul of him who thus em-
ploys it, and kindness in turn will
fill the hand with gracious acts of
helpfulness. Be courteous, then,
for the sake of kindness. Many a
poor head lies trembling and with-
out hope because no gentle words
or deeds have been bestowed upon
him. The "killing stone" of the
Fiji Islander no more surely would
have stunned him than this cold
neglect of an ungenerous world.

If the English poet and critic was
right when he said that three-
fourths of life is conduct, then it is
also true that the largest part of
conduct is kindness. It is not so
much 'the thing you do, or the
word you say, as the way you act
or speak.

This one virtue, kindness, is
such a stranger in the earth, that
when it does emerge it is great,
like the love of the Centurion
when he built the Jews a syna-
gogue, or the courtesy of the paint-
er and lover of children, De Mon-
vel, when you meet him in his
studio. The world would not only
be prosperous, but happy, if all
men were kind. M. S. Ella Wheeler
Wilcox writes a noble message:

"Who giveth love to all,
Pays kindness for unkindness, smiles
for frowns,
And lends new courage to each fainting
heart
And strengthens hope, and scatters joy
abroad."
—R. S. Stephenson, in *New York Observer*.

The Law of Service.

Christ, the same yesterday and
today, would still seek the lost,
but he must now do it on our feet.
He would do it with our hands.
He would still warn and comfort
and encourage and instruct, but
he must do it with our lips. If we
refuse to perform these offices for
him, what right have we to call
ourselves members of his body, in
vital union with him.—*Mission-
ary Review*.

How His Interest Grew.

A truly Christian man grew in-
terested in missions. At first he
began to pray, "Lord, save the
heathen!" After a time he pray-

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ASSOCIATIONAL MEETINGS.

Calhoun—Peplar Springs, Wednes-
day after 4th Sunday in September.
(September 25th).

Yazoo—Bowling Green, 8 miles N.W.
of Durant, Wednesday before 1st Sun-
day in October, (Oct. 2d).

Sunflower—Belen, Friday before 1st
Sunday in October, (Oct. 4th).

Rankin County, Leesburg church,
10 miles north of Morton, Friday be-
fore 1st Sunday in October.

Chester—Ackerman, Saturday before
1st Sunday in October, (Oct. 4th).

Okfuskee—West Kemper, Saturday
before 1st Sunday in October, (Oct. 4th).

Liberty—Rock Springs, Saturday be-
fore 1st Sunday in October, (Oct. 4th).

Aberdeen—Amory, Tuesday before 2d
Sunday in October, (Oct. 8th).

Hoboken—Bethel, 15 miles west
of Poplarville, Wednesday before 2d
Sunday in October, (Oct. 9).

Yalobusha—Grenada, 4 miles east
of Granada, Thursday before 2d Sunday
in October, (Oct. 10th).

Central—Concord, 3 miles of Anding
Friday before 2d Sunday in October.

Mississippi—Mars Hill, Friday be-
fore 2d Sunday in October, (Oct. 11th).

Pearl Leaf—Rock Hill, 1 mile west
of Mish, G. & S. I. Ry., Friday before 2d
Sunday in October, (Oct. 11).

Bethlehem—Mt. Horeb, 8 miles S. E.
of Meridian, Saturday before 2d Sun-
day in October, (Oct. 12th).

Louisville—Bethel, 13 miles east of
Louisville, Saturday before 2d Sunday
in October, (Oct. 12th).

Tombigbee—Bethany, Tuesday before
Harmony—Thomastown, Saturday be-
fore 4th Sunday in October, (Oct. 28th)
(Oct. 11).

Coldwater—Mt. Zion, Wednesday be-
fore 3d Sunday in October, (Oct. 16th).

Fair River—Union, Friday before 3d
Sunday in October, (Oct. 20th).

Hopewell—Pleasant Ridge, Satur-
day before the 3rd Sunday in October,
(October 19).

Kosciusko—Jerusalem, Friday before
3d Sunday in October, (Oct. 20th).

Choctaw—Binnsville, Saturday before
3d Sunday in October, (Oct. 21st).

New Liberty—New Home, 10 miles
south of Sylavarena, Saturday before 3d
Sunday in October, (Oct. 21st).

Trinity—Bethel, 6 miles south of
Houston, Thursday before the 4th Sun-
day in October, (Oct. 26th).

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Among the Churches.

ANTIOCH.—On Saturday before the fifth Sunday in September Elders Dawson Brelaid, T. A. Dossett and Licentiate Addison Mitchell held a meeting of days at Antioch church, a few miles from Picayune, resulting in three accessions to the church. Licentiate Mitchell seems to be full of zeal for the cause of Christ. Elder T. A. Dossett preached some able sermons.

I have frequently heard aged ministers of the gospel say that "if it be the Lord's will, they wish to die with the Gospel harness on." So Elder Dawson Brelaid, suffering from cancer of the face, knowing that his stay on earth is short, finds comfort and supreme joy in preaching the Gospel. S. S. Prentiss, if he could have been present, would have envied and admired the warm exhortations to Christians to discharge their duties to Christ, and the earnest appeals to sinners to look to Jesus for salvation that fell from the lips of Bro. Dawson Brelaid.

The ladies, on Sunday, prepared a nice repast at the creek for the preachers. Sister Nora Biglow furnished an old-fashioned chicken pie, which was *par excellence*.

R. L. KING.

OAK HILL.—Result of our days of meeting this year: By letter, 3; by baptism, 9. Old Father Time has been thrusting in His sickle, and gathered five sheaves for the Master's garner, one of them an only daughter of your scribe, aged 21 years. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.

F. E. PITTS.

GALLMAN.—Bro. Low came back on the fifth Sunday, preached us a good sermon and baptized eighteen happy converts, the immediate results of our recent protracted meeting.

We decided not to "loan" our

pastor to Damascus any longer than this year; in fact, we have "leased" him for one-half of his time for the next four or five years to come. So all the churches that are "figuring" on him, will please take notice and govern themselves accordingly.

We had a fine service last night. Bro. Low gave us one of his "rambling" talks, and you know what that means, Bro. Editor. Several came up for prayer. The outlook is more hopeful than for years past.

C. S. CURTIS.

Gallman, Oct. 7th.

RUPORA.—We have just closed a precious meeting. For eleven days the people met and prayed and worshipped together. The M. E. S. pastor conducted the morning services, and the Baptist pastor the night services. We had the sweet singer and earnest worker, James A. Bell, of Poplar Springs, with us, who won his way into our hearts. Bro. Bell has a happy tact for bringing pastor and people closer together. His happy, genial nature, deep piety, earnest, practical talks, and soul-inspiring songs, make him the very best help I have ever found in revival work. We were so well pleased with him that we exacted a promise from him to be with us next year. The visible results of the meeting are many conversions, four accessions to the Baptist church by baptism, two by letter—while several will unite with other churches.

I closed a meeting at Walthall September 19th, with good interest; four accessions.

I began work last fourth Sunday at Maben. A splendid people. Good town. I hope to do good work there.

My people gave us a severe pounding not long since. We have not fully recovered yet. These marks of appreciation bring sunshine into a pastor's life.

One of our very best members here, Sister W. W. Naron, has been at death's door for several

weeks. She sent out for all the wicked men and boys in town one day, and I never heard such talks as she gave them. Eternity alone can reveal what she did that day. Bro. Bailey, I wish you could have been there! She was not excited; had taken no stimulants for forty eight hours. She was perfectly rational. 'Twas the greatest demonstration of God's presence I ever witnessed.

I have been looking for some account of the meeting of Zion Association. Bro. Ball, please let THE BAPTIST know about it.

God bless you.

CHAS. A. LOVELESS.

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Deaths.

Mrs. Minnie G. Mallory.

Sister Minnie G. Mallory, wife of Bro. F. A. Mallory, of Franklin county, Miss., and a member of Spring Hill church, was called from earthly cares and labors to a heavenly rest, August 24, 1901; aged 28 years, 5 months and 28 days.

Her illness was short, death sudden, and a severe shock to her dear husband, relatives and a large circle of friends. She lived a consistent, uniform, Christian life.

Sister Mallory leaves a husband and four little children to mourn her irreparable loss with whom the pastor and church deeply sympathize.

H. S. ARCHER.

May Sistrunk.

"Asleep in Jesus; blessed sleep. From which none ever wake to weep."

The true saying that "God moves in a mysterious way," and that "His ways are past finding out," was fully demonstrated in the death of little May, only daughter of J. F. and Margie Steen Sistrunk, born December 12, 1891, died August 30, 1901.

While she was one of our choicest, she was one of God's chosen. She was a model child—loving, kind and dutiful in the home, school and Sunday school by all who knew her. While we miss her, we have a sweet remembrance of everything that could be esteemed in a child of her age. She had only one brother, for whom she had planned their happy school days of September to come, but how soon blasted! It looks hard to give up our loved ones so young, but God knoweth the best and will do for us and with us that which will most glorify His name. He who wingeth the angels, feedeth the sparrows and letteth not one hair of our head fall prematurely to the ground, will surely care for and lead us to pass through these great troubles.

We commend the bereaved ones to Him, "who is more willing to give good gifts unto those who ask him than earthly parents are to give good gifts unto their children." Jesus doth sympathize with us in all our troubles, for our Savior himself while in the world was "a man of sorrows and acquainted with grief." May this be their comfort:

For why should we weep
When the weary ones rest
In the bosom of Jesus, supreme,
Death is no more than a dream.
COUSIN ANNIE.

Ambrose Carter.

Died on the 19th of September, 1901. He was 63 years old at the time of his death. Professed faith in Christ in 1860 and was baptized into the fellowship of Spring Hill church by the writer. Was married to Miss Fannie Brown in January 1861 by the same writer. From this union came ten children, eight of whom are living—six sons and two daughters, all grown. He died in peace after several months of severe suffering, leaving a strong testimony that God was with him to the end. To the wife and children I would say, "Sorrow not as those without hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

H. L. FINLEY.

Kit Caruthers.

Died, on the 1st of October, 1901, one of the most remarkable characters in North Mississippi, Kit Caruthers, a colored man, who served with his master during the civil war as servant. At the close of the war he identified himself with the Democrats and voted with them, while he lived a Christian and a member of a Baptist church for over 60 years. Was as true to his principles as any man in the county, and considered perfectly reliable. He died in his 98th year, and rests from the cares and toils of life and the infirmities of old age. Peace to his ashes.

H. L. FINLEY.

S. Newsom.

The funeral of S. Newsom occurred Saturday October 4, 1901, in the Baptist cemetery, Hernando, Miss., the writer officiating. Brother Newsom was perhaps the oldest citizen of DeSoto county, being 88 years of age. We pray God's blessings upon the widow who survives him.

Fraternally,
R. L. BUNYARD.

J. D. Nickols.

Sunday, October 5, we laid to rest all that was mortal of Bro. J. D. Nickols, of Eudora, Miss. Bro. Nickols had been a prominent man in this county, and had for some years preached the gospel of Jesus Christ. He had reached the extreme old age of 84.

In sympathy,
R. L. BUNYARD.

Marriages.

Sanders Crump.

Married—At the home of the bride's father, Mr. J. W. Crump, of Benton county, Miss., on Sept. 8th, Mr. Arthur Sanders to Miss Nellie Crump, by Rev. W. E. Berry.

On September 29, in Blue Mountain, Miss., by the same minister, Mr. H. F. Boatright to Miss Lou Caldwell.

Deafness Cannot be Cured

by local application, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound and imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by all druggists, 75c. Hall's Family Pills are the best.

WANTED.

A position in a family as governess by one who has experience in this line of work. Address "L," care THE BAPTIST, Jackson, Miss.

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Lowest prices, best work and materials in Monuments, Head-stones, Coping for Cemetery Lots and Building Stone, Iron Fencing and Gold, Gilt or Bronze letters. Any kind of plans drawn by skilled draftsman. Home dealers knock them all out. Satisfaction guaranteed. Write to, or call on

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Has the requisites of a first-class machine with exclusive feature of a reasonable price.

Rev. S. M. Ellis, of Clinton, Miss., has been using one 8 years. Enclose him a two-cent stamp to learn what he knows of it.

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Jackson, Miss.

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The Greatest Musical Instrument ever invented.

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SMITH & CO., Jackson, Miss.

loc brings sample and particulars.

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THE GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

Woman's Work.

WOMAN'S CENTRAL COMMITTEE:
Mrs. J. A. Hackett, President.
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Rescue Work.

The Woman's Christian Temperance Alliance of Pennsylvania held its tenth annual convention in the First Baptist church at West Chester, Pa., October 1, 5 and 6. A fine programme was prepared for each session and much practical work was accomplished. The following excellent paper was read by Mrs. Ellen M. Watson as her annual report on Rescue Work:

"The dense ignorance in regard to the cure of inebriety makes me wish I could give all my time to the work of my department. The majority of our Alliance women distribute Keeley literature. A good selection has already been given to each delegate. A generous supply was sent to the county fairs in Clarion and Beaver. The Blairsville Presbytery (Presbyterian) has had a long time over a minister who was blamed for using morphine. Of course, he denied it. This deadly drug takes everything moral out of a man or woman faster than alcohol. The ministers who tried the case are good, conscientious men, but they do not know much about the effects of morphine, and suspended their poisoned brother, but said they would reinstate him as soon as he repented. Copies of Mrs. Crist's Leaflet, called 'My Second Journey, to Dwight,' and a note telling how happy she was after she was cured, went to every minister in the Blairsville Presbytery, and one member, who was much impressed by what Mrs. Crist had to say, determined to send this diseased man to a Keeley Institute, but found he had withdrawn and gone into another denomination.

The return of prosperous times is flooding the land with liquor, and we must work harder than ever along total abstinence lines. It is to be hoped that our resolution committee will present a strong protest against the army canteen. It can't be made too strong. But remember that back of the license system and back of the army canteen stand the mothers of this land, who in thousands and thousands of cases neglected to make total abstinents of their boys when they were children. It is a sin, in this age of medical skill, to let a fellow creature be poisoned to death by alcohol. Please remember that there are good inebriates who long to have their chains broken, and

when they are cured go back to their places in homes and churches, ready once more to take up the duties of life. There are also bad inebriates, who are sorry they can not drink moderately. They take the cure because they think it is the only thing that will save their lives. They ridicule the idea of signing a total abstinence pledge, and after leaving an institute drift back among drinking men.

Those who are most to be pitied are those of a nervous temperament, who hate the whole liquor traffic, but have been so weakened by disease that they continually wish for some kind of a stimulant. They are in danger at every turn. The majority of old friends urge them to take a little whisky. The wife of a cured man in Allegheny county insisted that he needed a glass of beer every day. Christian women offer them refreshments poisoned with alcohol. Doctors stupefy them with morphia and other deadly drugs. Then when these unfortunate mortals go down under this fearful combination, some one has the assurance to tell us, "There is no good in the Keeley cure."

I will thankfully send Keeley literature to anyone who will distribute it. The Leaflets on this wonderful cure should make aggressive total abstinents of thoughtful readers. It seems hard to make Christians believe that "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Respectfully submitted,
ELLEN M. WATSON.

A Texas Wonder.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two month's treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give you "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

A Word of Explanation.

DEAR SISTER:

I know you will be grieved to learn of the recent bereavement that has come to our dear sister and Secretary Mrs. Woods. Soon after her return from the Convention she was called to Asheville, N. C. to attend a sick sister. While still there a telegram called her home to the death bed of her beloved father who passed away a few hours after her arrival. This is the most severe trial of her life.

During all her care of the sick, she has been as faithful to her work as she could under the circumstances, doing her writing at night. If she has seemed to be neglectful, I know you will pardon and pray for her. She is now at home in Meridian where all letters will be addressed to her.

Sincerely,
EMMA G. HACKETT.

JOB WORK.

The Baptist is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material. A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304½ Capitol Street

An Interesting Book.

Send to C. T. Kincannon, Aberdeen, Miss., and get the neat, illustrated pamphlet, "Prohibition, at Last, in Monroe County," giving an account of the plans, literature and work that led to the glorious victory of August 29th. Price, 25 cents.

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Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Illinois, O.

OLD BOOKS.

WE BUY, SELL AND EXCHANGE. Second-Hand Religious Books. Send us a list of what you wish to sell, and books you wish to buy. SOUTHWESTERN BOOK EXCHANGE, Box 307, Kaufman, Texas.

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BIG WAGES—Our Famous Puritan Water Still, a won-derful invention—patented in 1890—already sold, demand enormous. Everybody buys. Great the kitchen stove is for making plenty of distilled, aerated drinking water, pure, de-licious and safe. Only method. Distilled Water cures Dyspepsia, Stomach, Bowel, Kidney, Bladder and Head Troubles. Write for Booklet, New Plan, Terms, etc. FREE. Harrison Mfg. Co., 107 Harrison Bldg., Cleveland, O.

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Sunday School Song Books,
283 Songs with the Music, 15c.
Specimen pages of both books FREE.
CHARLIE D. TILLMAN, Dept. O Atlanta, Ga.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir, 50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

REV. C. C. DAVIS,
Eld. M. E. Church South,
No. 28 Tenth St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

Lemon Elixir.

An old druggist told me to-day he had long looked for a substitute for calomel with all its good effects, that would not leave the system in such an awful dangerous condition, and found it in Lemon Elixir.

T. A. JENNINGS, Druggist,
Jasper, Fla.

"Meridian Carnival."

MERIDIAN, MISS., OCT. 16-17, 1901.

Tickets will be on sale Oct. 15, 16 and 17, good for return until Oct. 18, 1901, at rate of \$2.90. For military companies in uniform, twenty or more, rate of one cent per mile traveled, or \$1.90 per capita for the round trip. For further particulars, call on or phone HARRY J. HAMMIT, GEO. H. SMITH, G. P. A., T. A. New Orleans, La.

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Man's Value

Statistics reckon the average man's value at \$600 a year. Each worker in wood, iron or brass stands for an engine or industrial plant worth \$10,000, producing at 6 per cent. an income of \$600. The death of the average workman, therefore, is equivalent to the destruction of a \$10,000 mill or engine. The economic loss through the non-productiveness of twenty thousand drunkards is equal to one Chicago fire involving two hundred million.

"The old parties are our friends, and for the last thirty years they have held the reins of government, and during all this time our business has increased and prospered beyond our sanguine expectation. As long as they control we are safe. Depose one or both of them and we might as well hang our harps on the willow tree, for our vacation will be gone."—Bar Whiskey Organ.

Opportunity.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is his name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings on his feet?"

"Because he is soon gone and once gone can never be overtaken."

—Anon.

Saloons and No Saloons.

It will be remembered that following the great fire at Jacksonville, the saloons of that city were closed, in the interest of public order. The results of that course are indicated in an editorial in the Evening Metropolis, of Jacksonville, on the day when the saloons were allowed to resume business. The following is a liberal extract:

The re-opening of the liquor saloons here will demonstrate the difference in results of liquor selling and non-selling, and it will have its weight in the future, and may become an issue in politics. There is not a sane man but what recognizes the fact that a portion of the honor for a good order main-

tained here since the fire is due to prohibiting the sale of liquor. The records of the courts prove that fact. We do not pretend to say that liquor drinking ceased entirely here since the fire.

The effect on the well being of society has been marvelous. It is the talk of the town, the state, and the nation. While Jacksonville has lost heavily in property, she has gained in moral standing, and thereby won friends by the score.

There are ten men to one to-day in Jacksonville favoring a dry town that never favored it before. The good results of the brief period have changed the minds of hundreds, and some who never were for local option or similar measures before, are now. They have been convinced against their will, and insist on no selling of liquor here in the future.

Cigarettes Condemned.

The Supreme Court of Tennessee declared the law forbidding the sale or giving away of Cigarettes in the State constitutional, and said, in part, as follows:

"We think cigarettes are not legitimate articles of commerce, because they are wholly noxious and deleterious to health. Their use is 'always harmful; never beneficial. They possess no virtue, but are inherently bad, and bad only. They find no true commendation or merit or usefulness in any sphere. On the contrary, they are widely condemned as pernicious altogether. Beyond question their every tendency is toward the impairment of physical health and mental vigor."

PURE REFINED PARAFFINE

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by STANDARD OIL CO.

Busy People's Reading Course.

has 6,000 enrollments in 45 States, and is running in "Daily Bible Reading," 25 cents a year. Sample copy free. Write Prof. C. J. Burton, Editor, Christian University, Canton, Mo.

ASTHMA CURE FREE.

Asthmalene Brings Instant Relief and Permanent Cure in All Cases.

SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL.

Write Your Name and Address Plainly.

CHAINED FOR TEN YEARS



There is nothing like Asthmalene. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. WELLS, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

Rev. Dr. Moorris Wechsler

Rabbi of the Cong. Bnai Israel.

NEW YORK, Jan. 3, 1901.

Dr. Taft Bros.' Medicine Co.

Gentlemen—Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

Very truly yours,
REV. DR. MORRIS WECHSLER.

AVON SPRINGS, N. Y., Feb. 1, 1901.

After having it carefully analyzed, we can state that Asthmalene contains on opium, morphine, chloroform or ether.

Dr. Taft Bros.' Medicine Co.

Gentlemen—I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene, for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past twelve years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York. I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared, and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease.

Yours respectfully,

O. D. PHELPS, M. D.

Dr. Taft Bros.' Medicine Co.

Gentlemen—I was troubled with Asthma for twenty-two years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am very grateful. I have a family of four children, and for six years was unable to work. I am now in the best of health, and am doing business every day. This testimony you can make such use of as you see fit.

Home address, 235 Rivington street.

S. RAPHAEL,
67 East 129th St., New York City.

Trial 'Bottle Sent Absolutely Free on Receipt of Postal.

Do not delay. Write at once, address
Sold by all Druggists. DR. TAFT BROS. MEDICINE CO., 79 East 130th St., N. Y. City.

SUNDAY SCHOOL BOARD.

SOUTHERN BAPTIST CONVENTION.

J. M. FROST, CORRESPONDING SEC'Y.

Have you seen a copy of KIND WORDS All Periodicals were changed and much improved with January issue.

In its new and enlarged Form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children pay the highest possible compliment. Instead of glancing through it, and then throwing it down, as I have seen them do, they watch it eagerly, and then read it through."

Another says:

"My mother always tells me to be sure and bring her a copy of Kind Words."

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B. Y. P. U. QUARTERLY For young people's Prayer Meetings.
Per quarter, 10c. single copy, ten or more to same address, 6c. each.

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1901 FALL OPENING 1901

JOHNSON-TAYLOR CO.

STATE STREET, JACKSON, MISS.

WE hereby announce our opening of "Fall Stock" for season of 1901.— With the materially increased and improved facilities for doing business which we now possess, our announcement at this time becomes of more than usual interest to the trade. We now occupy FIVE STORES on State Street, and each store is full from top to bottom with "New Fall Goods," and we say without boasting that we are assured that under no one roof will you find a better Assortment of Merchandise from which to check your memorandum than with us. Each Department of our house will be found fully stocked with New and Seasonable Goods, purchased by Experienced buyers, and upon terms which enable us to compete successfully With Any Market. Each Department is a complete store within itself, and in each Department you can find goods in all the best and most popular makes. Our Departments comprise Retail Dress Goods Department; Retail Ladies Tailor-made Suit Cloak & Jacket Department; Retail Shoe Department—in this you will find a complete Shoe Store;—Retail, Carpet, Matting, Window shade and Wall Paper Department; Retail, Mens and Boys Clothing and Furnishing Goods Department (This is a store within itself.) We call Special attention of the MERCHANTS to our WHOLESALE DEPARTMENTS. We have—Wholesale Dry-goods and Notion Department; Wholesale Shoe Department; Wholesale Grocery Department.

In these Departments we are prepared to sell you anything you may need at St. Louis or Memphis prices, and save you big money on freights. Hoping to see you whenever you visit this market, and reminding you that "it pays to buy in Jackson," and it pays to buy from—

Johnson-Taylor Company.

Remember we Pay the Highest Market Price for Cotton.

Cuba

DEAR BRO. BAILEY

THE BAPTIST came to hand all "O. K." Thank you very much for the gift of so valuable a paper. When I look it over I pass it on to some one else who reads English with the request that they do the same. Thus each paper will be made to do mission work.

I will do as you request: keep you posted in reference to the general trend of Baptist affairs in Cuba. If I should fail to give the information your readers desire let them propound to me their questions and I will do my best to answer them satisfactorily.

The majority of our churches are in very fine condition. Sagua la Grande, Santa Clara and Matanzas have enjoyed great revivals of religion with many accessions. Pastors and people are very hopeful and happy.

But the one thing needful is houses of worship. Baptists of Mississippi! Will you not undertake to build the house at Matanzas? The Methodists and Episcopalians have elegant houses of worship, whilst our brethren worship in a rented hall. Besides owning their own church houses, the Methodists and Episcopalians have up-to-date schools, well equipped with American and Cuban teachers. They also each have an orphan's home.

At present Baptists have the advantage of all others in Cuba: but to hold the field we must press the work. Brethren give us the houses of worship. Give us more, conse-

crated workers. Enable your Home Mission Board to double the number of workers in Cuba next year.

Yours in gospel bonds,
C. D. DANIEL,
67 Prado,
Havana, Cuba.

Wanted.

Position as stenographer and office man, by young man with three years experience. Willing to begin on moderate salary with some good growing firm and work way up. Ar references. Address "B." care BAPTIST.

NOTICE.

The State B. Y. P. U. will meet with the Wesson Baptist church, Nov. 12, 13, 14, and as we hope to provide comfortable homes for all delegates and visitors, we earnestly request all those who expect to attend the meeting; to report as soon as possible either to Miss Edna Byrne, Chairman of Committee, or to J. A. Lee, who will assist the chairman in arranging homes for all.

Brethren and friends, you will take due notice of this and act accordingly.

MISS EDNA BYRNE, Ch.
J. A. Lee, Ass't.

A New Author.

Ten Story Book, in its October number, introduces a new author to the reading public. Grace Snell Coffin Walker contributes a story entitled "The Return of an Expatriate," which is one of the strong pieces of fiction of the month.

Full Limits for Roundlap Bales.

Cotton like any other commodity is sold to the buyer that will pay the most money. The American Cotton Company does not expect to get cotton unless it meets competition. The constantly growing demand at the mills means a steady market for every roundlap bale made, which enables square bale firms to buy roundlap bales at the gins and handle them with profit. The American Cotton Company is perfectly willing that they should do so, and it realizes that if it does not pay full limits other buyers will. As the roundlap premium pays the baling charge it costs the grower nothing to have his cotton put up in roundlap bales. The advantage to the producer in putting his cotton into roundlap bales is easily demonstrated by a simple calculation.

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